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### SURVEY OF THE STATUS OF LATIN IN MARYLAND, 1957

In June, 1957, a questionnaire was sent to all secondary schools, public, private, and parochial in the state of Maryland. The questionnaire was designed to have all answers broken down into categories according to the type of school—city, county, parochial, and private. There were also separate sections for junior and senior high schools. The major sections of the questionnaire were: I. *School Curriculum*; II. (high school) *School and Language Enrollment*, including total enrollment and enrollment in all languages taught, by years of study; III. *Junior High School Enrollment*, including Latin enrollment; IV. *Latin Teachers* (as a group); V. *Individual Latin Teachers*. Some observations based on the returns follow.

There is a shortage of qualified Latin teachers which can be expected to become more severe year by year. Nineteen schools reported a need for more Latin teachers for the coming school year, and 93 reported no need. The total need is for 20½ (*sic!*) additional teachers. During the next five years 49 new teachers will be needed because of retirement or resignations, and 32 new teachers will be needed because of expected increased enrollment in Latin. Three schools reported that more Latin classes would be offered if more teachers were available, against 92 reporting not. (In comments at the end of the questionnaire, some schools reported that additional Latin courses had not been considered because of the

anticipated difficulty of obtaining qualified teachers.) Somewhat in contrast to this, 89 teachers were reported as qualified to teach Latin but not doing so at present. Of these, 22 expressed a preference to teach Latin. Information on enrollments in colleges in Maryland indicates that not enough Latin majors are being graduated to meet the anticipated need for Latin teachers.

One hundred fifty-eight teachers were reported as now teaching Latin, of whom 36 are full time Latin teachers. The subjects taught in combination with Latin showed English at the head of the list, with 26 teachers reported. French and Mathematics were tied for second place, with 12 each. Next was History, with 8, and Spanish, with 5. Eleven other subjects were also listed as teaching combinations.

C. A. A. S.  
Fifty-first Annual Meeting  
Gettysburg College, Gettysburg, Pa.  
April 25-26, 1958

For full details of the program, to be conducted in conjunction with the annual spring meeting of The Pennsylvania State Association of Classical Teachers, see *CW* 51, No. 6 (March 1958) 163-165. Reservations — if you have not already returned the reservation card distributed to all CAAS individual members in March — should be sent immediately to Prof. John G. Glenn, Gettysburg College, Gettysburg, Pa., Local Chairman.

Most Latin teachers have studied Latin four years in high school. Sixty-nine did so, against 13 who studied for two years, and 10 who studied for 3 years. This fact is important in relation to the number of years of Latin now taught in secondary schools. Only 14 schools reported teaching four years of Latin (8 of these are private schools), and only 9 reported teaching 3 years, as against 41 teaching 2 years and 16 teaching 1 year. This situation can be expected to continue to make it difficult to train sufficient Latin teachers for the future. First, students lack the desired years of study on entering college, and also they have, for the most part, two years' lapse when Latin has not been studied. This reduces the incentive to begin the subject again after two years in which they have forgotten much.

Younger teachers do not equal the older teachers in number. Twenty-nine are younger than 40, and 48 are between 40 and 59. The median for years of experience teaching Latin was about 10 years. Twenty-five teachers reported an advanced degree with a Latin major or minor, and 37 an advanced degree in another subject. Fifty-five had an undergraduate Latin major and 39 an undergraduate Latin minor. Ten were not certified to teach Latin.

There is a definite increase of interest in Latin in recent years. Forty-six schools reported an increase in Latin enrollment over the last three years, and 37 no increase. Several schools reported in their comments that additional Latin courses are planned for the next two years, or that where increase in school enrollment makes it possible, Latin will be added. The most frequently mentioned reason for not giving Latin was that the school was small and that enrollment in the academic courses, and the number of students planning to go to college, did not justify the offering of Latin. Twenty schools listed the size of the school as the specific reason for not offering Latin. Some comments were added that as the size of academic sections increased with total enrollment, and as more graduates aspired to enter college, Latin would be offered.

On the basis of the returns, Latin appears to have a strong position compared with enrollment in other languages. Approximate enrollments are: Latin, 11,250; French, 9,950; Spanish, 6,300; German, 1,000. Russian and Greek are offered only in private schools. Three high schools and 4 junior high schools offer an "exploratory" or "general language" course.

Some teachers mentioned their desire to have available some type of summer program where they

could learn to increase their effectiveness as Latin teachers.\*

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\* See now *CW* 51 (1957-58) 113, 176, and Notes and News in this issue.—Ed.

We regret to announce the sudden death of Mr. H. Caldwell, Xavier Printing Co., Inc., Mt. Vernon, N.Y., our printer since 1956 and a good friend of *CW*, on March 29, 1958. We are grateful to the Xavier staff for much help in our emergency.—Ed.

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Because of unpreceded increases in circulation, our stock of Vol. 51, Nos. 1, 3, and 4 (as of Vol. 50, Nos. 4-6, and 9) is insufficient to meet current demands. We shall be most grateful to subscribers who can spare copies of the numbers noted, if they will forward such to Mr. Irving Kizner, Asst. Managing Editor, 1051 Elder Ave., Bronx, N.Y.C. Postage will be gladly refunded on request.

ANNIVERSARIES FOR CLASSICISTS<sup>1</sup>

The naturalness of anniversaries in human life is obvious — birthdays in the family, religious and national holidays in society, and many others that readily come to mind. The classical world has not been insensitive, in our century, to such events. Many will recall the Bimillennium of the Birth of Vergil, celebrated on a worldwide scale in 1930, and the Bimillennium of the Birth of Horace, likewise celebrated in 1935. More recently, the bimillennia of the Assassination of Julius Caesar, falling in 1956, and of the Birth of Ovid and the Assassination of Cicero, both falling in 1957, have claimed our attention.<sup>2</sup>

A regular feature of *School and Society* has been to include in the first number of each calendar year the listing: "19— as a Centennial Year in the History of Education," as compiled by Walter Crosley Eells. Thus in volume 81 (Jan. 8, 1955) 4-6, mention is made of the 2100th anniversary of the "Fall of Greece, resulting in great migration of educated Greeks, scholars and teachers, to Rome. As expressed by the Latin Poet Horace:

'Captive Greece took captive her rude conqueror  
And brought back the arts to Latium.'

Similarly, in the same listing, among many others, was a noting of 1955 as the 200th anniversary of the "Founding of the British Museum."

In *The Classical Bulletin*, opportunity has been taken to call attention, in recent issues, to several anniversaries. Thus in volume 28 (April 1952) 66, "Bimillennial and Other Observances"; 29 (Nov. 1952) 6, "Anniversary of Newman's 'University Lectures'" (these lectures begun on May 10, 1852, included "The Idea of a University"); 29 (March 1953) 54, "Five Hundredth Anniversary of Constantinople's Fall"; 30 (Dec. 1953) 13-15, "The Twenty-four Hundredth Anniversary of the Parthenon"; 30 (Feb. 1954) 42, "Saint Augustine — 354-1954 A.D.;" 33 (Jan. 1957) 30, "Ovid the Perennial: B.C. 43 — 1957 A.D.;" 34 (Dec. 1957) 18, "Cicero, Man of the Ages" (recalling Cicero's death, Dec. 7, 43 B.C.).

1. Paper read at the annual meeting of the Classical Association of Kansas and Western Missouri, Marymount College, Salina, Kans., April 16, 1955. Some additions have been made, especially in view of the Caesar and Cicero-Ovid bimillennia.

2. Panel discussions commemorating the Caesar and Cicero anniversaries were held at the 1956 and 1957 annual meetings of CAAS. The Caesar papers were published in the special "Caesar" issue of *CW*, Vol. 50, No. 2 (Oct. 19, 1956). — Ed.

There is a clear propaganda value in an attention to such events, and in a celebration of them. In our day, totalitarian rulers have understood the fact well. One has only to recall the annual celebration of the "Birthday of Rome" on April 21, so enthusiastically revived and sponsored by Benito Mussolini. There is always the danger of vulgarization, to be sure; but institutions of learning and like organizations are coming more and more to accept and advocate the type of "dignified advertising" that a proper handling of anniversaries of classical interest could mean for us in the classical world.

There is, again, the old quarrel on computation, bringing in two camps a difference of one year. Note that Eells makes 1955, not 1954, the 2100th anniversary of the "Fall of Greece" (146 B.C.). Conventionally, one merely adds the date B.C. to that A.D. — 70 B.C., for Vergil's birth, for example, to 1930 A.D., to come up with 2000 years. Realistically, the more mathematical minded point out (for B.C. dates) that there is no "zero-year" A.D.; that therefore the first century A.D. has only 99 years (100 A.D. being the first year of the *second* century); and that therefore, for dates B.C., we must always add one to the sum of the date B.C. plus the date A.D.

Convention was followed in the celebrations of the Bimillennium of the Birth of Vergil and the Bimillennium of the Birth of Horace. The present paper will do the same, though with a full admission that there seems to be an error in fact involved. Further, the present paper will concern itself primarily with a listing of bimillennial observances (some of them doubtful) of classical interest within the years 1950-2000, a half-century; and with a full realization that many could be added to the list here presented.

1950 — 50 B.C. (?): birth of Publilius Syrus, of *Sententiae* fame. Likewise, birth of Sex. Properius (*ca. 50-15 B.C.*).

1951 — 49 B.C.: Caesar's crossing of the Rubicon on January 7, initiating the Civil War that ran until 46.

1952 — 48 B.C.: the Battle of Pharsalus, with the triumph of the West over the East.

1953 — 47 B.C.: death of the poet C. Licinius Calvus, intimate of Catullus (87-47 B.C.).

1954 — 46 B.C.: Thapsus, here Caesar's victory over the Republicans led to the suicide of Cato of Utica.

1955 — 45 B.C.: death of P. Nigidius Figulus, the "second to Varro" of his day.

1956 — 44 B.C.: death of C. Julius Caesar, on March 15.

1957 — 43 B.C.: death of D. Laberius, distinguished mime writer. Likewise, death of M. Tullius Cicero on December 7, marking the end of a literary epoch and the beginning of the Augustan Age. And also, birth of P. Ovidius Naso (43 B.C.-18 A.D.)

1958 — 42 B.C.: the Battle of Philippi, recalling *inter alia* for English readers the great "quarrel scene" between Brutus and Cassius in Shakespeare's *Julius Caesar*.

1959 — 41 B.C.: the reduction of Perusia, where L. Antonius, brother of the triumvir, was eventually starved into submission, with a resultant aphoristic *Perusina fames* (to match the "Melian famine" of the Greeks).

1960 — 40 B.C.: the Treaty of Brundisium among the triumvirs Octavian, Antony, and Lepidus, with the marriage of Antony to Octavia, sister of Octavian.

1961 — 39 B.C.: — the Treaty of Misenum, by Octavian and Antony with Sex. Pompeius, who was in control of Sicily and Sardinia.

1963 — 37 B.C.: the Treaty of Tarentum, between Octavian and Antony.

1964 — 36 B.C.: defeat of Agrippa, for Octavian, of Sex. Pompeius — and deposing of Lepidus, third of the Triumvirs, from power.

1965 — 35 B.C.: death of Sallustius Crispus (88-35 B.C.).

1969 — 31 B.C.: Victory of Octavian at the Battle of Actium, over Antony and Cleopatra — again, West versus East.

1970 — 30 B.C.: deaths of Antony and Cleopatra; annexation of Egypt; establishment of the office of *praefectus Aegypti*, in the equestrian *cursus honorum*.

1973 — 27 B.C.: receiving by Octavian of the title *Augustus*. Death of M. Terentius Varro (116-27 B.C.). Death of Cornelius Gallus, first *praefectus Aegypti*.

1976 — 24 B.C.: death of Cornelius Nepos (ca. 99- ca. 24 B.C.).

1977 — 23 B.C.: assumption by Augustus of the *tribunicia potestas*.

1981 — 19 B.C.: death of P. Vergilius Maro (70-19 B.C.). Death of Albius Tibullus (ca. 54-19 B.C.).

1983 — 17 B.C.: recitation of the *Carmen Saeculare* of Horace, in connection with Augustus's *ludi saeculares* — the "end of a cycle."

1985 — 15 B.C.: death of Sex. Propertius (ca. 50-15 B.C.).

1988 — 12 B.C.: succession by Augustus, on the death of Lepidus, to the office of *pontifex maximus*, beginning the long succession of princes as *pontifices maximi*, interrupted by Elagabalus (218-222 B.C.) and finally discontinued under Christian influence. Death of M. Vipsanius Agrippa (63-12 B.C.), trusted officer of Augustus and second husband of Julia.

1991 — 9 B.C.: Death of Drusus, brother of Tiberius, on his return trip from the German wars.

1992 — 8 B.C.: death of Q. Horatius Flaccus (65-8 B.C.). Death of C. Cilnius Maecenas (70-8 B.C.), *patronus litterarum*.

1996 — 4 B.C.: birth of L. Annaeus Seneca, *philosophus* (ca. 4 B.C. — 65 A.D.).

2000 — 1 A.D.: birth of the Savior and initiation of the Christian era. (This "conventional date," of course, has been questioned as the year of the birth of Jesus Christ; but it is approximate, all agree, and does set our chronology.)

Beyond these 2000th anniversaries within the years 1950-2000, a very little investigation would disclose (1) many more such anniversaries, and (2) other anniversaries in round numbers, either of more recent or more ancient origin.

A very few specimens of those more recent would include the following:

1965 — 65 A.D.: 1900th anniversary of the deaths of L. Annaeus Seneca, *Philosophus*, and of M. Annaeus Lucanus (39-65 A.D.).

1965 — 565 A.D.: 1400th anniversary of the death of Justinian — surely a year for a "lawyers' celebration" as well as a classicists'.

1970 — 70 A.D.: 1900th anniversary of the Destruction of Jerusalem.

1976 — 476 A.D.: 1500th anniversary of the Fall of the Western Empire under Romulus Augustulus; Odovacar king of Italy.

1979 — 79 A.D.: 1900th anniversary of the destruction of Pompeii and Herculaneum by the eruption of Vesuvius — an "archaeologists' anniversary."

Among more ancient events having anniversaries in round numbers within 1950-2000, I think of three of peculiar interest (though many more, again, could be added):

1965 — 335 B.C.: 2300th anniversary of the return of Aristotle (384-332 B.C.) and his founding of the Lyceum. Obviously, an emphasis on Aristotelianism in the Western world and its continuing interactions with natural science and philosophy would be in order. Clearly, a "philosophers' observance" would be expected.

1969 — 431 B.C.: 2400th anniversary of the outbreak of the Peloponnesian War, leading to the dissolution of the Athenian Empire; and of the great *Funeral Oration* by Pericles, a document on the principles of Athenian democracy.

1976 — 524 B.C.: 2500th anniversary of the birth of Aeschylus (525/4-456 B.C.). Very interesting coincidences could be pointed out between this very ancient anniversary and the 200th anniversary (1776-1976) of American independence. Aeschylus wrote in the great days of "freedom" in ancient Athens; likewise, "justice" is a constant preoccupation in his plays (recalling "to establish justice" in the American Constitution).

\* \* \*

To conclude, then, what does all this, as well as all that could be added, mean for the classicist? For many of us, at least, it can well mean renewed inspiration, a recalling of the great days of old. For all of us it can mean opportunities, in such anniversaries as especially appeal to us, for well-planned public relations programs, for that wise and proper propaganda for the classical tradition that more and more of our colleagues are happily beginning to envision as essential to our cause.

I should not like to close without a particular plea for the year 1960. For with 640 B.C. the approximate date of the birth of Solon the Athenian, we come in 1960 to the 2600th anniversary of that event. Surely there is here the basis for a great rallying of those zealous for the classical tradition — and of that larger group concerned in the heritage of freedom and democracy, so ably set forth by the great Solon as "Father of Western Democracy."

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## RECENT WORK ON VERGIL (1940-1956)

(Continued from page 159)

### 6D. Structure of the *Aeneid*

H. L. Tracy, "The Pattern of Vergil's *Aeneid* I-VI," *Phoenix* 4 (1950) 1-8, describes the structural design and the contrasting color and tone values in the first six books; he criticizes Vergil for "fussiness" and thinks that the poet worked too hard for effects.

Perret, 111-120, writes on the architecture of the poem; he isolates *Aeneid* 6 from his structural analysis and believes that 5 concludes the story of Carthage. His analysis of 7-12 is unusual and interesting: he links together 7 and 8 as books of negotiations, 10 and 11 as books of combat; but 7 and 11 concern the Latins, 8 and 10 Aeneas' allies, Arcadians and Etruscans, while 9 and 12 are reserved for Turnus and Trojan valor.<sup>43</sup>

Conway's theory<sup>44</sup> of the alternation of the books of the *Aeneid*, the odd-numbered books being lighter, those of even numbers of a more serious and tragic nature, is stressed both by T. W. Stadler, *Vergils Aeneis: Eine poetische Betrachtung* (Einsiedeln 1942) and by Duckworth A, 5f., 10-15; Stadler looks upon the even-numbered books as books of depth, dealing chiefly with the hero, his mission, and Fate (systolic books), the other books (diastolic) being those of breadth, more concerned with other characters and events.

Vergil divided his epic into two halves (cf. *maius opus*, 7.45), and Duckworth shows that the second six books form a parallel panel to the first six, with various similarities and contrasts between the corresponding books 1 and 7, 2 and 8, 3 and 9, etc., e.g., fire on the head of Iulus (2.681ff.) and Augustus (8.680f.), Anchises on Aeneas' shoulders —symbolic of the past (2.721f.) and the shield on Aeneas' shoulder—symbolic of the future (8.729ff.).

But Vergil also arranged his epic in three parts;<sup>45</sup> this is emphasized by Stadler, Pöschl, and Büchner. Pöschl, 280, considers the three parts (1-4, 5-8, 9-12) to be "Dunkel—Licht—Dunkel," and Büchner, 418, summarizes the three parts as follows: 1-4, Aeneas in Carthage; 5-8, arrival in Latium and preparation for battle; 9-12, the conflict; see also W. A. Camps, "A Note on the Structure of the *Aeneid*," *CQ* 4 (1954) 214-215, who excludes 7.25-285 from his

43. For details and criticisms of Perret's analysis, see Duckworth A, 7-10.

44. R. S. Conway, "The Architecture of the Epic," *Harvard Lectures on the Vergilian Age* (Cambridge, Mass. 1928) 129-149.

45. Horace's Roman Odes (3.1-6) also divide into both halves and thirds; cf. Duckworth D, 299-302.

analysis and looks upon the central portion as composed of 5-6 and 8-9. It is better to view the three-fold division as a central portion (5-8) on the destiny of Rome, framed by two tragedies, that of Dido (1-4) and of Turnus (9-12).

#### 6E. The Trojan Legend

On the rivalry between the families of Aeneas and Priam and the different versions of Aeneas' flight from Troy, see J. van Ooteghem, S.J., "Qui était Enée?" *LEC* 12 (1943-44) 118-126 (Vergil justified Aeneas's departure); V. Ussani, Jr., "Enée traditore," *SIFC* 22 (1947) 109-123 (Vergil substituted for the older tradition of *Aeneas proditor* that of *pius Aeneas*).

J. Perret rejects the evidence that both Stesichorus and Hellanicus knew the story of Aeneas' journey westward to Sicily or Italy, and in his 700-page book, *Les origines de la légende troyenne de Rome* (287-31) (Paris 1942), maintains that the Aeneas legend originated in the third century B.C. in connection with Pyrrhus, king of Epirus, who, considering himself a second Achilles, wished to wage a second Trojan War against the Romans, the descendants of the Trojans; Perret's theory is rejected by most scholars, e.g., P. Boyancé, "Les origines de la légende troyenne de Rome," *REA* 45 (1943) 275-290.<sup>46</sup>

On the Aeneas-Anchises statuettes found at Veii, see G. Bendinelli, "Gruppo fittile di Enea e Anchise proveniente da Veio," *RFIC* 26 (1948) 88-97. F. Bömer, *Rom und Troia: Untersuchungen zur frühgeschichtlichen Roms* (Baden-Baden 1951), uses the statuettes as a means of dating the origin of the Aeneas legend in the late sixth century B.C., but agrees with Perret that the legend became a theme of Greek and Roman propaganda in the third century. Bömer also discusses problems concerning the Penates; cf. P. Boyancé, "Les pénates et l'ancienne religion romaine," *REA* 54 (1952) 109-115.

T. S. Duncan, "The Aeneas Legend on Coins," *CJ* 44 (1948-49) 15-29, shows the importance of ancient coins for the study of myth and history. A. Alföldi, *Die Trojanischen Urabnien der Römer* (Basel 1957) treats of the early development of the Aeneas legend, especially among the Etruscans, and the important role played by Lavinium; for the later period he provides a wealth of numismatic evidence. W. Ehlers, "Die Gründungsprodigien von Lavinium und Alba Longa," *MH* 6 (1949) 166-175, writes on

46. Cf. Bérard, *JS* (1943) 116-130; Piganiol, *RPh* 17 (1943) 214-217; Bickerman, *CW* 37 (1943-44) 93-95; Momigliano, *JRS* 35 (1945) 99-104. Bayet, *REL* 20 (1942) 175-180, is more favorable.

Vergil's use of earlier tradition in connection with the omens of the tables (*Aeneid* 3 and 7) and the sow with young (3 and 8). W. H. Fitzgerald, S.J., "The Wandering Aeneas," *CB* 28 (1951-52) 15-17, 20, discusses the development of the Aeneas legend and suggests that the story of a Trojan emigration to Italy may possibly have historical foundation. A. J. Gossage, "Two Implications of the Trojan Legend," *G&R* 2 (1955) 23-29, 72-81, maintains that Vergil builds up Aeneas' reputation as a fighter, e.g., in *Aen.* 11.281-292 (but in the *Iliad* Aeneas is coupled with Hector as a brave warrior far more often than Gossage appears to realize); the Romans are the descendants of a vanquished people, but Rome takes vengeance on Greece for the sack of Troy; cf. *Aen.* 1.283-285, 6.836-840.

#### 6F. Geography and Archaeology

On Cumae and the cave of the Sibyl, see P. O'R. Smiley, "In the Steps of Aeneas," *G&R* 17 (1948) 97-103 (stresses Vergil's accuracy in topographical details); J. H. Taylor, S.J., "With Vergil at Cumae," *CB* 29 (1952-53) 37-40 (describes the excavations of 1932).

For the topography and archaeology of the coastal district of the Roman Campagna and for descriptions of Ostia, Ardea, and Lavinium we are indebted to B. Tilly, *Vergil's Latium* (Oxford 1947).<sup>47</sup> The book is valuable in establishing the scene, ancient and modern, of *Aeneid* 7-12. Tilly rejects the traditional view that the oracle of Albunea (*Aen.* 7.81-101) was near Tivoli, ancient Tibur, and locates it at Zolforata, sulphur springs not far from Pratica di Mare, ancient Lavinium. M. Guarducci, "Albunea," *Studi Funaioli* (Rome 1955) 120-127, also argues against Tibur and places the grove in the vicinity of Ardea. F. A. Sullivan, S.J., "In Old Latium with Vergil and Livy," *CB* 29 (1952-53) 61-64, includes in his discussion the region of the Alban hills and lakes.

#### 7A. Vergil's Life and Works: General

In addition to Büchner's comprehensive *RE* article, also published separately, recent books dealing with Vergil's life and works in general include Knight's *Roman Vergil*, Letter's *Virgil*, Guillemin's *Virgile*, Perret's *Virgile*, and Paratore's *Virgilio*.<sup>48</sup>

Knight has written a strange, somewhat disorganized book, with many challenging but unsup-

47. Cf. also B. Tilly, "Vergilian Cities of the Roman Campagna," *Antiquity* 19 (1945) 125-134.

48. These works are listed, with full titles and place and date of publication, above, p. 89, n. 2, and have been cited in previous sections.

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ported theories;<sup>49</sup> he deals much with Vergil's use of earlier material, to which he applies the term "integration."<sup>50</sup> Letters writes for the general public rather than for the classical student or scholar; he stresses the importance of *Aeneid* 6 for the unity of the poem, and his sketchy treatment of 7-12 seems typical of the tendency to neglect the second half of the epic. Guillemin is interested in Vergil's poetic art and the unity of his thought; the poet founds Roman classicism by combining the two literary currents represented by Catullus and Lucretius.<sup>51</sup> Perré has much on chronology and structure, on political allusions and symbolism; his book is extremely informative and suggestive for its size and contains a useful 21-page bibliography arranged under appropriate headings.<sup>52</sup> Paratore's *Virgilio* first appeared in 1945; the second edition (1954) contains many references to and criticisms of Knight, Pöschl, and Guillemin; Paratore is concerned with ethical, religious, and political values; some of his many theories seem questionable, e.g., that the *Georgics* is an Epicurean poem written under the influence of Horace's pessimism, or that the Homeric element in the *Aeneid* is secondary and reached by way of Naevius and Ennius.<sup>53</sup>

J. Giono, *Les pages immortelles de Virgile* (Paris 1947), writes a long essay on Vergil and then gives, in French translation, selections from Vergil's works; J. de Echave-Sustaeta, *Virgilio* (Barcelona 1947), writes a series of short essays, to accompany selections from Vergil (both in Latin and in Spanish translation). T. J. Haarhoff, *Vergil the Universal* (Oxford 1949), reprints with minor changes *Vergil in the Experience of South Africa* (Oxford 1931); the Introduction, "Universality in Vergil" is new; in this he refers to Knight's *Roman Vergil* as "our best modern

49. Cf. reviews by Butler, *JRS* 34 (1944) 162-163; Austin *CR* 59 (1945) 16-20; Pöschl, *AAHG* 3 (1950) 75-79; Bignone, *Erasmus* 3 (1950) 31-35. Pöschl is especially critical of Chapter 5, "Language, Verse, and Style," but Bignone praises it as one of the best studies of Vergil's artistic technique.

50. See also W. F. J. Knight, "Poetic Sources and Integration," *Vergilius* 5 (1940) 7-16; "Integration of Plot in the *Aeneid*," *ibid.* 6 (1940) 17-25.

51. Cf. reviews by Perret, *REL* 29 (1951) 393-396; Klingner, *Gnomon* 25 (1953) 95-97. Van Ooteghem, *LEC* 20 (1952) 270-271, criticizes Guillemin for ignoring the theories of Maury and LeGrelle (above, Sects. 4A and 5B), and considers LeGrelle's article the most important work on the *Georgics* in the past fifty years.

52. On Perret, see P. Boyancé, "Un nouveau Virgile," *REA* 55 (1953) 146-156; cf. reviews by Guillemin, *REL* 30 (1952) 415-418; Büchner, *Gnomon* 25 (1953) 98-100; Bömer, *BJ* 153 (1953) 153-159; Hardie, *JRS* 43 (1953) 221-223; Williams, *CR* 4 (1954) 34-35. Both Guillemin and Perret are reviewed in detail by Eggerding, *Gymnasium* 61 (1954) 555-568.

53. Cf. reviews by Perret, *REL* 32 (1954) 373-375; Clarke, *CR* 5 (1955) 173-175; Marti, *CPh* 51 (1956) 62-64.

book on the poet." G. Caiati, *Vita di Virgilio* (Padova 1952), discusses both life and works.

Two strange books are listed here as literary curiosities, without recommendation. F. Aussaresses, *Virgile journaliste* (Paris 1947), bases the material of the book on his earlier article, "Virgile et le Redressement romain," *Lettres d'humanité* 5 (1946) 149-185; he views Vergil as a writer of government propaganda for a program of Roman rehabilitation; much of the book is in the form of imaginary conversations between the author and Vergil, Maecenas, Agrippa, or Horace. P. Richard, *Virgile auteur gai* (Paris 1951), interprets Vergilian scenes and episodes as comedy, parody, or irony; Aeneas' adventures are laughable to the modern reader; the war scenes add to the comic effect; Anchises' words in *Aen.* 6.694 are worthy of Terence (cf. *And.* 106), etc. A better guide to Vergil's humor is provided by O. L. Wilner, "Humor in Vergil's *Aeneid*," *CW* 36 (1942-43) 93-94.

Of a scholarly and specialized nature are A. G. Blonk, *Vergilius en het landschap* (Leiden 1947), on the poet's description of scenery and his treatment of nature: reflective quiet in the *Elegies*, life and movement in the *Georgics*, scenery used for comparisons in the *Aeneid*; and M. Desport, *L'incantation virgilienne* (Paris 1952; 486 pp.), on poetry as incantation and Orpheus the enchanter as Vergil's ideal of the poet; on this work, cf. Guillemin, *REL* 30 (1952) 418-420.

Each of the following books contains chapters on Vergil: J. Cousin, *Etudes sur la poésie latine: Nature et mission du poète* (Paris 1945), 110-124 (on Vergil and others as poets inspired by Apollo and the Muses; Augustan poetry is described as "aesthetic and political mysticism"; E. Henriot, *Les fils de la Louve: Etudes latines* (Paris 1949), 97-136 (critical analysis for the general reader; Vergil is Alexandrian, scholar, archaeologist, prophet, psychologist, philosopher, and propagandist, but always the poetic artist to a supreme degree); G. Hight, *Poets in a Landscape* (New York 1957), 45-73 (on the poet's life and works in relation to the Italian countryside which he knew and loved).

Short essays and articles include the following: J. Erskine, "Vergil," *CJ* 36 (1940-41) 390-400 (general appreciation; his message to us today); R. V. Schoder, S.J., "The Uniqueness of Vergil," *CB* 18 (1941-42) 59 (his understanding of the human soul); W. C. Korfmaier, "Vergil as Poet and Thinker in Latin IV," *CB* 23 (1946-47) 69-71; F. Klingner, "Virgil," in H. Berve (ed.), *Das neue Bild der Antike* II (Leipzig 1942) 219-245<sup>54</sup> (an important discussion of the *Elegies*, *Georgics*, and *Aeneid*, with emphasis on Vergil as a poet; the art of Vergil and Horace differs strikingly from that of

54. Reprinted in F. Klingner, *Römische Geisteswelt*, 1 (3d ed., München 1953) 221-255.

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Catullus and Lucretius); F. Beckmann, *Mensch und Welt in der Dichtung Vergils* (Münster 1950; *Orbis antiquus*, Heft 1) (on the unity of Vergil's work; the Arcady of the *Elegies*, the toil of the *Georgics*, and the action of the *Aeneid* are to be reconciled, for Aeneas is an Arcadian spirit and the ultimate goal of Fate is *otium*; the *pax Augusta* will restore the *Saturnia regna*);<sup>55</sup> J. Bayet, "L'expérience sociale de Virgile," *Deucalion* 2 (1947) 197-214 (Daphnis in *Elogue* 5 is Caesar; in the *Georgics* hard work is the plan of Jupiter and human welfare comes from a rustic life; Aeneas is the archetype of the Roman *principis* and the legends of the epic are oriented to the achievements of Augustus); K. Latte, "Vergil," *A&A* 4 (1954) 155-169 (on Vergil's poetic development from a disciple of the *novi poetae* to the leading representative of Augustan classicism).

#### 7B. Religion and Philosophy<sup>56</sup>

N. W. DeWitt, "Virgil, Augustus, Epicureanism," *CW* 35 (1941-42) 281-282, suggests that the reason for Vergil's defection from Epicureanism was snobbery originating in Greece; Platonism and Stoicism were the two socially correct creeds. C. N. Cochrane, *Christianity and Classical Culture* (New York 1940), 61-73, writes on Vergil's philosophy of history and his conception of cosmic justice. E. Tavenner, "Roman Religion with Especial Relation to Vergil," *CJ* 40 (1944-45) 198-220, discusses Vergil's attitude toward and use of the old Roman religion. L. Herrmann, "Virgile a-t-il imité la Bible?", *AC* 14 (1945) 85-91, examines and rejects supposed influences of the Bible in *Elegies*, *Georgics*, and *Aeneid*.

R. Allain, "Quelques aspects de l'unité de l'*Eneide*," *LEC* 14 (1946) 151-173; the *Aeneid* presents a unified philosophical conception; Stoicism is everywhere victorious over Epicureanism, and the allusions to Lucretius do not have the meaning usually attributed to them. K. Büchner, *Der Schicksalsgedanke bei Vergil* (Freiburg i. Br. 1946); on Fate, the will of Jupiter, the role of Aeneas, Augustus as the fulfilment. A. Guillemin, "L'unité de l'œuvre virgilienne," *REL* 26 (1948) 189-203; the religious philosophy of the *Aeneid* is the same as that of the *Georgics*: belief in a Divine Providence who acts

55. Cf. F. Klingner, "Die Einheit des Virgilischen Lebenswerke," *MDAI* (R) 45 (1930) 43-58 (reprinted in *Römische Geisteswelt*, I [3d ed., München 1953] 256-274); Klingner likewise stresses the unity of Vergil's works but begins with the Roman elements of the *Aeneid* and finds the same political themes in the earlier works.

56. On the Pythagorean influence on Vergil, see Wankenne, *LEC* 19 (1951) 388 and n. 16, and cf. above on Maury (Sect. 4A) and LeGrelle (5B).

without violating human liberty. W. P. Clark, "Vergil's Gods," *CW* 42 (1948-49) 50-55; on Vergil as a religious man and a philosophic poet. J. Perret, "Le polythéisme de Virgile," *Mélanges Picard* (Paris 1949; = *RA* 29-32) II 793-802; on Vergil's treatment of the gods and his relation to contemporary religious thought, especially that of Varro.

A. Wankenne, S.J., "Le thème de la mort chez Virgile," *LEC* 19 (1951) 230-234; "Le thème de l'au-delà chez Virgile," *ibid.* 384-390; illustrations from Vergil's poetry. P. Boyancé, "Le sens cosmique de Virgile," *REL* 32 (1954) 220-249; on Vergil's preoccupation with the cosmos and man's relation to it; Iopas in *Aen.* 1.740-746 is the type of cosmic poet that Vergil dreamed of becoming. M. E. Taylor, "Primitivism in Virgil," *AJPb* 76 (1955) 261-278; both chronological and cultural primitivism. M. L. Clarke, *The Roman Mind* (Cambridge, Mass. 1956) 68-88; philosophy and religion in the Augustan age.

#### 7C. Rome and Augustus

The political aspects of Vergil's poetry are stressed by many writers; see H. Haffter, "Politisches Denken im alten Rom," *SIFC* 17 (1940) 97-121, on the political ideals of Vergil and his contemporaries and their indebtedness to earlier Roman thought; A. Graf Schenk von Stauffenberg, "Vergil und der Augusteische Staat," *WG* 9 (1943) 55-67,<sup>57</sup> on Vergil's references to Augustus and Rome; in *Elogue* 4 the birth of the child is to be understood as symbolic of the Golden Age (cf. Büchner above, Sect. 4C); O. B. Roegele, *Die Botschaft des Vergil* (Heidelberg 1947), on the gods, Fate, and the Roman *imperium*; H. J. Rose, *Aeneas Pontifex* (London 1948),<sup>58</sup> on Aeneas as a pontiff and as symbolic of Augustus; F. Beckmann, *Der Friede des Augustus* (Münster Westf. 1951, 2d ed. 1954), on Aeneas as symbolic of Augustus, who is representative of the Roman virtues and founder of the *pax Augusta*; J. Wytyz, *Vergilius: De Dichter van het Imperium* (Kampen 1951), on Vergil's conception of *imperium*, the importance of *pietas* and *fatum*, the divinity of Augustus; in spite of his high ideals Vergil's outlook is pagan rather than Christian.

F. Bömer, "Vergil und Augustus" (above, note 2) writes an important and comprehensive article on Vergil's references to Augustus and the problem of his divinity. F. Klingner, "Virgil und die geschichtliche Welt," *Römische Geisteswelt*, I (3d ed., München 1953) 275-293, discusses Vergil's con-

57. Reprinted in A. Graf Schenk von Stauffenberg, *Dichtung und Staat in der antiken Welt* (München 1948) 5-26.

58. This is *Vergilian Essays*—No. 2; see below, Sect. 13.

ception of history and his praise of Augustus. P. Lambrechts, "La politique 'apollinienne' d'Auguste et le culte impérial," *NClío* 5 (1953) 65-82, stresses the importance of Apollo and Augustus in Vergil's works. J. Oroz, "Virgilio, poeta del 'imperium,'" *Helmantica* 4 (1953) 251-277, writes on the divine mission of Rome and the necessity of *imperium*. P. de Jonge, "De aanvaarding van het Principaat door Livius en Vergilius," *TG* 66 (1953) 39-55, compares the attitudes of the two writers. W. C. Korfmacher, "Vergilius Redivivus," *CW* 47 (1953-54) 1-4, discusses Vergil's ideal of peace and justice under Roman rule.

Most recent are the following: C. G. Starr, "Virgil's Acceptance of Octavian," *AJPb* 76 (1955) 34-46 (Vergil did not accept Octavian until about 40 B.C.); L. Pepe, "Virgilio e la questione dinastica," *GIF* 8 (1955) 359-371 (Vergil's emphasis on Marcellus and the Claudian line); P. Grimal, *Le siècle d'Auguste* (Paris 1955) 58-71 (on the independence of Vergil and Horace, on the *Aeneid* as a poem of Rome and its origins, and as an instrument of reconciliation between the two halves of the Empire); W. C. Korfmacher, "Vergil, Spokesman for the Augustan Reforms," *CJ* 51 (1955-56) 329-334 (on the nature of the reforms and Vergil's support of

them); A. Dalzell, "Maecenas and the Poets," *Phoenix* 10 (1956) 151-162 (the source of inspiration in politics was Vergil rather than Maecenas); U. Knoche, "Zur Frage der epischen Beiworter in Vergils *Aeneis*," *Festschrift Bruno Snell* (München 1956) 89-100 (on the significance of the epithets *pious* and *pater* for the Romans of Vergil's day).

#### 7D. Vergil and Horace

The relation of the two poets is treated under three headings: (1) as spokesmen for the Augustan regime, (2) as creators of Augustan poetry, (3) as friends who influenced each other's poetry (on *Eclogue* 4 and *Epoede* 16, see above, Sect. 4C).

I. H. Oppermann, "Das römische Schicksal und die Zeit des Augustus," *HZ* 164 (1941) 1-20, compares Vergil, Horace, and Livy in their treatment of Rome and Augustus. E. K. Rand, *The Building of Eternal Rome* (Cambridge, Mass. 1943) 50-80, views Vergil and Horace as builders of the "ideal empire." M. A. Levi, *Il tempo di Augusto* (Firenze 1951) 183-214, discusses the importance of Vergil and Horace for the cultural life and the political ideals of the Augustan age. G. Andrés, "Virgilio y Horacio, colaboradores a la Paz octaviana," *Helmantica* 3 (1952) 101-125. C. Koch, "Roma Aeterna," *Gym-*

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nasium 59 (1952) 128-143, 196-209; this is an important article on the Augustan idea of *Roma aeterna* as seen in Vergil, Horace, and Livy, and on Augustus as a second Romulus.

2. F. Klingner, *Dichter und Dichtkunst im alten Rom* (Leipzig 1947; = *Leipziger Universitätsreden*, Heft 15),<sup>59</sup> writes on tradition and originality in Vergil and Horace and the artistic nature of their poetry. E. Fraenkel, "Carattere della poesia augustea," *Maia* 1 (1948) 245-264, discusses Vergil and Horace as the creators of Augustan poetry, their style and their regard for structure and symmetrical proportion. L. Pepe, "Virgilio giudice di se stesso," *GIF* 8 (1955) 97-104, compares the attitudes of Horace and Vergil toward Greek poetry; there is no reference to literature in *Aen.* 6.847ff., and Vergil affirms the superiority of his own poetry. F. Bömer, "Beiträge zum Verständnis der augusteischen Dichtersprache," *Gymnasium* 64 (1957) 1-21, discusses Horace's and Vergil's choice of words, compares *Odes* 3.30 and *Aen.* 6.847ff., and stresses the simplicity of Vergil's style.

3. E. L. Highbarger, "Vergil and Horace, Friends,"

59. Reprinted in F. Klingner, *Römische Geisteswelt*, I (3d ed., München 1953) 142-172.

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*Vergilius* 6 (1940) 38-40, discusses the indebtedness of each to Homer. C. T. Murphy, "Vergil and Horace," *CB* 18 (1941-42) 61-64, cites parallels in their poetry to prove the close relationship of the two poets throughout their lives. A. Kurfess, "Vergil und Horaz," *ZRGG* 6 (1954) 359-364, suggests that Horace parodies *Eclogue* 4 in *Epoche* 16, *Georg.* 2.458ff. in *Epoche* 2, and *Eclogue* 8 in *Epodes* 5 and 17 and *Sat.* 1.8. A. Rutgers van der Looff, "Horatius bij Vergilius," *Hermeneia* 26 (1955) 163-165, considers *Aen.* 12.517-520 a reminiscence of *Epoche* 2, but thinks that Vergil otherwise was not influenced by Horace. Duckworth, "Animae Dimidium Meae: Two Poets of Rome" (above, note 2), analyzes the influence of Vergil and Horace on each other, especially in dealing with political and imperial themes (*Eclogue* 4 and *Epoche* 16; *Georgics* 1 and *Odes* 1.2; *Aeneid* 6 and *Odes* 1.12, 3.1-6; cf. the echoes of Vergil in *Carm. Saec.* and *Odes* 4).

### 7E. Varia

On Vergil's attitude toward home and travel, see E. Janssens, "Virgile et l'esprit d'aventure," *Latomus* 5 (1946) 103-109 (passages illustrating the poet's interest in travel and adventure); X. Tilliette, "Virgile et la maison," *LEC* 15 (1947) 15-30 (Vergil's love of a simple home and garden); G. Tronquart, "Le sens profond du retour à la terre chez Virgile," *BAGB* 3 (1953) 3, pp. 37-41 (Vergil's plea for a return to country life in *Georgics* 2); A. Tomsin, "Virgile et l'Egypte," *AC* 22 (1953) 412-418 (Vergil accompanied Maecenas to Egypt in 29 B.C., hence the accuracy of the Nile descriptions in *Georg.* 4.287ff., *Aen.* 8.711ff.).

Vergil's relation to Roman art is discussed by E. L. Highbarger, "Vergil and Roman Art," *CW* 36 (1942-43) 87-89 (Vergil's use of architecture, sculpture, vases, and painting in his poetry); "Graeco-Roman Shepherds and the Arts," *CJ* 39 (1943-44) 366-368 (the art objects in *Elegies* 3 and 7 may reflect actual life); L. A. Holland, "Aeneas-Augustus of Prima Porta," *TAPA* 78 (1947) 276-284 (suggests that the artist was inspired by the description of Aeneas in *Aen.* 12.311ff.; the *princeps* has the costume and attributes of Aeneas); A. Lesky, "Amor bei Dido," *Festschrift Egger*, II (Klagenfurt 1953) 169-178 (Amor on Dido's knee is inspired by earlier art).

On the Vergil-Menander controversy, see R. Carpenter, *Observations on Familiar Statuary in Rome* (Roma 1941; = *MAAR* 18), 96-101 (the head ascribed to Menander is undoubtedly Roman and probably to be assigned to Vergil; the three portraits on the *Ara Pietatis Augustae* are suggested

as those of Propertius, Vergil, and Horace); R. V. Schoder, S.J., "Found: A Portrait of Vergil?" *CB* 19 (1942-43) 1-2 (accepts Carpenter's views); V. M. Scramuzza, "Livy in the *Ara Pietatis Augustae?*" *CPb* 38 (1943) 240-245 (accepts Vergil as the central figure and believes that the other two are Livy and Horace); R. Herbig, "Zum Menander-Vergil-Problem," *MDAI(R)* 59 (1944) 77-87 (the head is Roman and dates from 30-25 B.C., but is not necessarily Vergil's); Carpenter, "A Contribution to the Vergil-Menander Controversy," *Hesperia* 20 (1951) 34-44 (on the characteristic marks of the many versions of the head and the reasons for ascribing it to Vergil); cf. J. F. Crome, "Il volto di Virgilio," *Atti e Memorie, Accad. Virg. di Mantova* 28 (1953) 5-24 (13 plates), who also attributes the head to Vergil.

(To be concluded in Vol. 51, No. 8)

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## A BIBLIOGRAPHICAL SURVEY OF RECENT WORK ON ARISTOTLE (1945- )

(Continued from page 168)

*V.I.B. Corpus Aristotelicum (cont.)*

### 4. Physics

In 1950 Ross published a second edition of his

O.C.T. (283), correcting a few errors.

Cf. 18.

A. Mansion shows that the Vatican translation and cod. Marc. gr. 220 serve as a check on MS E of *Phys.*: "La translatio Vaticana de la Physique d'Aristote," *Miscellanea G. Mercati* IV (Studi e Testi 124) Vatican City, 1946. pp. 27-47 (284).

Specific passages: 189a2-8; 278. — 1.9; 171. — 2: W. K. C. Guthrie, "Notes on Some Passages in the Second Book of Aristotle's *Physics*," *CQ* 40 (1946) 70-6 (285). — 3.1 and 2: 103. — 4.10ff., on time: 153ff. — 6.231b18ff.: 194.

6.233a21ff.: Zeno's paradoxes have a literature of their own, including the following items: L. M. de Rijk, "Aristoteles en de eleatische bewegingsantinomieën," *Tijdschrift voor Philosophie* 9 (1947) 171-202 (286), discusses Kant's analysis and the attempts to interpret the paradoxes by geometric series (Leibniz and Bernouilli), and then proposes a "definitive" solution in Aristotelian terms. — A. Müller, "Das Problem des Wettslaufs zwischen Achill und der Schildkröte," *ArchivPhilos* 2 (1948) 106-11 (287), deals only with 239b14-29. — H. R. King, "Aristotle and the Paradoxes of Zeno," *JPh* 46 (1949) 657-70 (288), deals with the central issue of all the paradoxes on a high level of geometrical abstraction. — M. Lazerowitz, "The Paradoxes of Motion," *Proc. Arist. Soc. N.S.*, 52 (1952) 261-80, is not specifically concerned with Aristotle. — L. Malverne, "Aristote et les apories de Zénon," *RMM* 58 (1953) 80-107 (290), analyzes and criticizes Aristotle's attempted refutation. — Cf. 93. — D. S. Schwabeyder,

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"Achilles Unbound," *JPh* 52 (1955) 449-59 (291), gives a solution and considers why so many people have been so completely confounded. — N. Booth, "Zeno's Paradoxes," *JHS* 77 (1957) 187-201 (291a).

7.1.3: A. Mansion, "Le texte d'Aristote *Physique* H, 1-3 dans les versions arabo-latines," *JHS* 77 (1957) 81-6 (291b), continues a study done in 1923 and shows that the Latin versions of Gerard of Cremona and Michael Scot were made from Arabic versions that were different, but closely related; that the two versions usually agree with Greek MS E (against Ross); and argues that sometimes the versions may show the form of text current before our oldest MSS, but here one should be cautious.

7.250a17-19: C. Mugler, "Archimède répliquant à Aristote," *REG* 64 (1951) 59-81 (292), emends the passage and discusses two testimonias that indicate Archimedes criticized the doctrine.

8.250b11ff.: 144.

#### 5. *De Caelo* (*Peri ouranou*)

P. Moraux has published a study of the text tradition, "Notes sur la tradition indirecte du 'De caelo' d'Aristote," *H* 82 (1954) 145-82 (293), in which he concludes that the stemma is too complicated to be represented by a diagram, and draws many conclusions about the history of the text.

Besides a German translation, O. Gigon furnishes a running analysis, intended to show that *De caelo* was produced by a redactor who combined two accounts of the same thing, one dealing with specific phenomena, the other full of highly metaphysical theories: "Aristoteles-Studien I," *MH* 9 (1952) 113-36 (294). G. believes that Aristotelian studies should concentrate on the continuum of passages (analysis in context), and should avoid excessive dependence on the ancient commentators, who worked constantly for unity.

For an analysis different from G's, see Moraux, "Einige Bemerkungen über den Aufbau von Aristoteles' Schrift *De caelo*," *MH* 6 (1949) 157-65 (295), and "Recherches sur le *De caelo* d'Aristote: Objet et structure de l'ouvrage," *Revue Thomiste* 51 (1951) 170-96 (296).

Specific passages: 278a28ff. emended: F. Solmsen, "Aristote *De caelo . . .*," *CQ* 47 (1952) 94f. (297). — 279a22-30: A.-J. Festugière, "Le sens philosophique du mot *άion*," *PP* 4 (1949) No. 11, pp. 172-89 (298). — 1.10 and 12 on the Prime Mover, connected with passages of *Phys.*, all of which are early: 144. — 293a15-b33: M. Timpanaro Cardini, "Sui passi controversi di Platone, *Timeo* 40B, 36C, 36D, *Leg.* 822AC. Di Aristotele, *De caelo . . .*," *PP* 10 (1955) 20-40 (299).

#### 6. *De Generatione et Corruptione*

English translation: 282. — Joachim's notes (Oxford, 1922) are severely criticized by W. J. Verdenius and J. H. Waszink, *On Coming-to-be and Passing-away: Some Comments* (Philosophia Antiqua 1), Leiden, 1946 (300), where many specific passages in other works of Aristotle are discussed incidentally.

#### 7. *Meteorologica*

English translation: H. D. P. Lee in *L.C.L.* (1952) (301), reprints the text of Fobes (1918).

Specific passages: 2.1.10: L. Peacock in *CQ* 44 (1951) 82 and n.1 (302), considers whether Aristotle knew of the Aral Sea. — 3.378a15ff.: D. E. Eichholz, "Aristotle's Theory of the Formation of Metals and Minerals," *CQ* 43 (1949) 141-6 (303). — 4.10: H. J. Drossart Lulofs, "To Aristotle *Meteor . . .*," *Mn*, 4th ser., 1 (1948) 294-6 (304), interprets from the Arabic version of Nicolaus Damasc. *On Plants*.

#### 8. *De Mundo* (*Peri kosmou*)

English translation: 282.

Source of the work: 15. H. Strohm, "Studien zur Schrift von der Welt," *MH* 9 (1952) 137-75 (305), believes the work was written about 100 A.D. by a Peripatetic, and that it is anti-Stoic; while M. Adriani, "Note sul trattato *peri kosmou*," *RIC*, N.S., 30 (1952) 208-22 (306), regards it as propaganda written by a syncretist of Hellenistic and Judaic thought.

#### 9. *De Anima*

The best text thus far has recently been published  
(Continued on page 204)

### GREGORY LOUNZ

11 EAST 45th STREET, NEW YORK 17, N.Y.

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The present listing is a renewal of the six surveys of college textbooks made by W. H. Stahl, the last in *CW* 49 (1956-57) 177-184. It will be observed that secondary school texts have been included in the present survey. Texts designated by the publishers — the evaluating being wholly theirs — as for school or for school and college use, are indicated by (s) or by (s-c), respectively, at the end of the pertinent entry. The listing of school texts is limited almost exclusively to those of publishers who also publish college texts, and is therefore by no means complete. For other texts at the secondary school level, attention is called to "A List of Secondary Latin Textbooks Published since January 1, 1925, and Reported by the Publishers in Print as of August 1, 1957," by R. F. Schaeffer, Librarian, Library of Congress, and issued by the American Classical League Service Bureau, Miami University, Oxford, Ohio (Mimeograph No. 448; 15c).

The order of presentation under both Greek and Latin is as follows: I. Texts of authors; II. Beginner's books; grammars; III. Readers and anthologies; IV. Composition books; V. Dictionaries; VI. New Testament Greek or Late and Medieval Latin texts, grammars, and dictionaries. In I. Texts, the entries under each author normally include title of work, editor, publisher (see abbreviations below), number of pages (if known), price. Texts containing vocabularies are so noted where this detail seemed relevant. Books mentioned are, with few exceptions, avowedly "text-books": plain texts (e.g., the Oxford Classical Texts), critical editions, and learned commentaries are not included.

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## A BIBLIOGRAPHICAL SURVEY OF RECENT WORK ON ARISTOTLE (1945- )

(Continued from page 194)

by Sir D. Ross, O.C.T., 1956 (307). Ross sets forth his views on the text briefly in the Praefatio; more fully in "The Text of the *De anima*," *Autour d'Aristote*, pp. 207-15 (308).

The structure and unity of the work are examined by E. von Ivanka, "Zur Problematik der aristotelischen Seelenlehre," *Autour d'Aristote*, pp. 245-53 (309).

A. Lantrua, "Dal primo al secondo Aristotele 'De anima,'" *Sophia* 18 (1950) 60-6 (310), builds on and refines Bignone (la) to prove Aristotle a faithful Platonist.

D. J. Allan, "Aristotle's Account of the Origin of Moral Principles," *Actes XIe Congrès internat. de philosophie*, 1953, XII, pp. 120-7 (311), interprets specific passages in *De an.* 3 and *EN* 6 and 7.

Cf. 100.

### 10. *Parva Naturalia*

Two editions of the entire text have recently appeared. In the Budé series R. Mugnier, *Petits traités d'histoire naturelle*, Paris, 1953 (312), bases his text on a stemma that he worked out in two articles, the latter published within our period: "La filiation des mss. des *Parva Naturalia* d'Aristote," *RPh*, 3d ser., 26 (1952) 36-46 (313). A critical text with introduction and notes by W. D. Ross, *Parva Naturalia*, Oxford, 1955 (314). Ross surveys the theories of Nuyens (50) and Drossaart Lulofs (316) on the order of composition and draws his own conclusions. He denies the practicability of a stemma (against 312), and gives an eclectic text. This will remain the standard text for a long time.

*De sensu*. P. Kucharski, "Sur la théorie des couleurs et des saveurs dans le 'De sensu' aristotélicien," *REG* 67 (1954) 355-90 (315), concludes that *De sensu* was written after *De an.*, and that Aristotle's theories are based on Pythagorean musical doctrine.

*De insomniis et de div.* There is a good critical edition of the Greek text and Latin translation by H. J. Drossaart Lulofs, Leiden, 1947 (*Philosophia Antiqua* II) (316). D. L. dates *De insom.* 459a23-62a11 and *De div.* to Aristotle's middle period, *De insom.* 458a33-9a22 to the last period (against Ross, 314); and gives a chronological table of *Parv. nat.*, building on Nuyens (50) and Düring's edition of 1943; with Index verborum. — B. A. von Groningen, "Ad Aristotelis *De divinatione per somnum* 464b3," *Mn.*, 4th ser., 1 (1948) 107f. (317), defends the traditional text.

### 11. *Historia Animalium*

Specific passages:

488a4 et al.: D'A. W. Thompson, "Onos: *anthrópos*,"

*CQ* 39 (1945) 54f. (318), restores *onos* in several passages where it has been replaced by *anos*, the abbreviation of *anthrópos*.

2.11: O. Regenbogen, "Bemerkungen sur Historia animalium des Aristoteles," *SIFC* 27-28 (1956) 444-9 (318a).

4.5.1: F. J. Cole, "Aristotle's Lantern," *Centaurus* 1 (1950-1) 377 (319), maintains that the test and the mouth of the echinus together form the "lantern."

557a4: L. Radermacher, "Aristoteles, De animalibus 557a4," *W&S* 63 (1948) 84f. (320), emends.

600b13 et al.: E. Schwentner, "Ai. samuru-s und die Pontischen Mäuse," *ZVS* 71 (1953-4) 90-4 (321), identifies the Pontic mouse with the stoat or sable.

618b: J. R. T. Pollard, "The Lammergeyer: Comparative Descriptions in Aristotle and Pliny," *G&R* 16 (1947) 23-8 (322).

624b: J. B. S. Haldane, "Aristotle's Account of Bees' Dances," *JHS* 75 (1955) 24f. (323), explains the "dances," which were rediscovered in 1788, and explained only in 1950. Valuable comments on Aristotle's biological works in general.

12. *De Partibus Animalium*. Edition of Book 1: J. M. Le Blond, S. J., *Aristote Philosophe de la vie*, Paris, 1945 (324), reproduces the text of Bekker, occasionally altered, and the Teubner apparatus, somewhat reduced, with an introductory essay on Aristotle as a biologist. Cf. 54f.

13. *De Incessu Animalium*. 705a: P. Tasch, "Conservation of Momentum in Antiquity," *Iris* 43 (1952) 251f. (325), discusses archaeological evidence for the use of *battéres* from the sixth century.

14. *De Generatione Animalium*. A. L. Peck's Loeb (1953) (326) is slightly revised from the edition of 1943, but we still need a genuine text; Peck's is patched up from Bekker, other editions, and the Latin of Michael Scot. One step towards a better text: H. J. Drossaart Lulofs, "Some Notes on the Oxford MS Corp. Christi 108," *Mn.*, 3d ser., 13 (1947) 290-301 (327). D. L. shows that Bekker's MS Z is far more important than Bekker supposed.

Specific passages: P. Moraux, "A propos du *nous thyraïthen* chez Aristote," *Autour d'Aristote*, pp. 255-95 (328), gives a careful interpretation of 1.17-23 (esp. 736b15-29) and 2.744b21ff., emended. — The history of the concepts involved is traced by F. Solmsen, "The Vital Heat, the Inborn Pneuma and the Aether," *JHS* 77 (1957) 119-23 (328a). — 3.9f.: 56.

15. *De Plantis*. H. J. Drossaart Lulofs, "Aristotle's *Peri phytón*," *JHS* 77 (1957) 75-80 (328b), who is working on an edition, identifies the work as a commentary of Nicolaus Damascenus on a genuine work of Aristotle, probably containing some *bona fide* fragments. The Arabic version is useful.

16. *De Mirabilibus Auscultationibus*. A. Diller, "A Source of the *Mir. Auscult.*," *CPb* 46 (1951) 239 (329), finds 169f. derived from Priscianus Lydus, *Solutiones* 8, and hence written after 529 A.D.

17. *Mechanica*. I. E. Drabkin, "Aristotle's Wheel: Notes on the History of a Paradox," *Oasis* 9 (1950) 162-98 (330), traces *Mech.* 24 down to Bolzano.

18. *Problematika*. Specific passages: 16: 49. — 30.1 is far from being the chief or the only evidence on the Greek view of melancholia (against Panofsky and Saxl), as W. Müri shows in a careful study: "Melancholie und schwarze Galle," *MH* 10 (1953) 21-38 (331).

19. *De XZG.* M. Untersteiner, "Studi Eleatici," *Antiquitas* 8 (1953) 1-65 (332), aims to show that the work is a Megarian polemic. G. B. Kerferd, "Gorgias on Nature or That Which Is Not," *Phronesis* 1 (1955-6) 3-25 (333), discusses the work as one of the two chief sources for Gorgias.

#### 20. Metaphysics

Jaeger's Oxford Classical Text (334) has recently been published (1957). In "Contemporary Evidence on the Text of the First Chapters of Aristotle's *Metab.*," *SIFC* 27-28 (1956) 150-6 (334a), J. shows that the correct text can sometimes be recovered from frgs. of *Protr.*, which Aristotle re-used in his later lectures.

Ross' translation in the Oxford series may still claim to be the most accurate, but two new translations have appeared that are intended to help the Greekless reader. R. Hope's translation, New York, 1952 (335), is equipped with an elaborate glossary of important terms, referred to constantly by notes in the text. J. Warrington's version in Everyman's Library (Introduction by Ross), 1956 (336), relegates  $\alpha$  and various doublets to the Appendix, puts  $\Delta$  first, converts digressions into footnotes, sometimes rearranges sentences in the interests of clarity (in accordance with Ross' notes), and divides the work into sections with headings to mark the progress of the argument: *Met.* as Aristotle should have written it.

Ancient commentary: H. Reiner, "Der Metaphysik-Kommentar des Joannes Philoponos," *H* 82 (1954) 480-2 (336a), believes that codd. Urb. gr. 49 and Vindob. phil. gr. 189 may contain the original of J. P.'s commentary, hitherto known only in the Latin translation of F. Patricius (1583).

On the text: cf. 334. M. Bouyges, S. J., "La critique textuelle de la Métaphysique d'Aristote et les anciennes versions arabes," *MUB* 27 (1947-8) 145-52 (337), draws attention to the valuable contributions of various Arabic MSS to the text of *Met.* E.

Order of composition: 1, 20-22. A. Smeets, *Act en potentie in de Metaphysica van Aristoteles* (Recueil de trav. d'Histoire et de Philosophie, 3e Ser., 49), Louvain, 1952 (338), discusses the structure and dates of  $\Theta$ . 1-9 and  $\Delta$ . 12, with a thorough survey of previous work. The most elaborate re-examination of the whole question is given by E. Oggioni in his Introduction (413pp.) to P. Eusebietti's translation, Padua, 1950 (339). O's views are too complicated to be summarized briefly. I am not aware of any full-scale critique, but G. Soleri finds *Met.* not so lacking in unity as O. supposes: "Evoluzione e struttura della metafisica aristotelica," *Rivista*

*di Fil Neoscolastica* 42 (1950) 462-77 (339). — Full of comments on passages: 132, 166, 339.

Specific passages:

980b4: 110. — 981b21ff.: 225.

985b9: L. M. de Rijk, "Some Notes on Aristotle, *Met.* . . ." *Mn*, 4th ser., 3 (1950) 314-8 (340), supports the traditional text with the help of *Meteor.* 356a16 and Latin parallels.

985b: R. Composto, "Intorno a una testimonianza Aristotelica su Democrito," *Giornale Crit della Filos Ital.* 3d ser., 7 (1953) 527-30 (341), aims to correct Ross; and is in turn corrected by M. Timpanaro Cardini in the following volume of the same journal, pp. 423-5 (342).

987a32-b7: H. F. Cherniss in *AJPb* 76 (1955) 184-6 (343), corrects D. J. Allan in the previous volume.

987b14: 168. — 988a2, etc.: 118. — 990b17: 167.

B: R. S. Brumbaugh, "Aristotle's Outline of the Problems of the First Philosophy," *Rev of Metaph* 7 (1953-4) 511-21 (344), distinguishes eight problems and locates their solutions in *Met.* The same road is traversed to show Aristotle's preoccupations as a metaphysician by S. Mansion, "Les apories de la Métaphysique aristotélicienne," *Autour d'Aristote*, pp. 141-79 (345). Book B is also discussed, along with much else, in a strangely rambling monograph by M. Wundt, *Untersuchungen zur Metaphysik des Aristoteles* (Tübinger Beiträge 38), Stuttgart, 1953 (346).

I. 4: G. della Volpe, "Sulla genesi aristotelica della 'contraddizione,'" *Actas del primer Congreso National de Filosofia*, Mendoza, 1949, pp. 1938-43 (347): superficial.

I. 4, 5: F. LaT. Godfrey, "The Idea of Contradiction," *Hermath* 80 (1952) 32-47 (348), analyzes the passage and Hegel's criticism of it.

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1009b12-14: N. Gulley, "alloiosis . . .," *PCA* 51 (1954) 53f. (349): summary only.

A. 8, etc.: 161.

1018b29-34: 278. — 1020a35: 64.

E. 1 and K. 1-8: G. L. Muskens, "De ente qua ens Metaphysicae Aristoteleae obiecto," *Mn*, 3d ser., 13 (1947) 130-40 (350), aims to controvert two views of Jaeger: that the first form of *Met.* did not contain the doctrine of *on bēi on*; and that K. 1-8 and E. 1 handle the doctrine in the same way.

1026a14: E. Trépanier, "La philosophie de la nature porte-t-elle sur des séparés ou des non-séparés?" *LThPh* 2 (1946) 206-9 (351), defends the received text against Ross. V. Décarie, "La physique porte-t-elle sur des non-séparés?", *RSPb* 38 (1954) 466-8 (351a), would keep *achorista*.

Θ.8: G. M. Pozzo, "L'autosufficienza dell' atto in Aristotele," *Giornale di Metaf* 7 (1952) 357-9 (352), compares A.6f, and concludes that actuality is prior to potency. — 9.275 — 10: J. R. Sepich, "La Noción de Verdad . . .," *Actes Xle Congrès internat. de philosophie*, 1953, XII, p.107f. (353), enumerates eight propositions on truth.

1.9: R. Cadiou, "Le Commentaire d'Asclépios à Aristote . . .," *RPhL* 52 (1954) 272-8 (354), finds in the passage a rhetorical argument against the ideas, and maintains that the ancient interpreters were aware of strata in Aristotle's doctrines.

A.6: A. Mansion, "L'action du dieu-moteur d'Aristote sur le monde," *Actes Xe Congrès internat. de philosophie*, 1948, pp. 1091-3 (385), maintains that the proof of existence of the Prime Mover in *Phys.* 8 goes back to *Laus*

10.893-9; and that A.6 contains essentially the same proof. J. Owens, "The Reality of the Aristotelian Separate Movers," *Rev of Metaph* 3 (1949-50) 319-37 (356), aims to show: that the Prime Mover is a substance separate from sensible things, not a thought in the mind of some Being; and that all the movers are as real as the first, and unrelated. Extensive bibliography.

1071b3-11: E. Helbig, "Aristotelian Demonstration and the Argument for an Imperishable Substance," *New Scholasticism* 25 (1951) 313-7 (357), shows that Aristotle's proof does not meet his own requirements of demonstration. The proof is analyzed also by K. Oehler, "Der Beweis der Unbewegten Bewegter bei Aristoteles," *Philologus* 99 (1955) 70-92 (358).

1073a14-4b14: P. Merlan, "Aristotle's Unmoved Movers," *Traditio* 4 (1946) 1-30 (359), examines the passage in the light of Plato's idea numbers and finds Aristotle monotheistic. A.-J. Festugière disagrees: "Les premiers moteurs d'Aristote," *RPhilos* 139 (1949) 66-71 (360).

1074b28-30 transposed: F. H. Sandbach, "A Transposition in Metaph . . .," *Mn*, 4th ser., 7 (1954) 39-43 (361).

M.2. 1076b29-33: O. Becker, "Formallogisches und Mathematisches in griechischen philosophischen Texten," *Pb* 100 (1956) 108-12 (361a).

## 21. Nicomachean Ethics

Development of Aristotle's ethics in general: 240.

English translation: Ross' Oxford translation (1925) is reprinted in The World's Classics, No. 546, Oxford, 1954. A new translation by J. A. K. Thompson, London, 1953 (362; based on the 2d ed. of Rackham's Loeb), uses some of the same techniques as Warrington (335).

Commentary: H. H. Joachim and D. A. Rees, *The Nicomachean Ethics*, Oxford, 1951 (363), contains J's lectures (delivered 1902-17) in the form of a running commentary. Unsatisfactory.

Order of composition: B. Dedouse, "Hē synkrotés tôn éthikôn Nikomacheiōn," *Platon* 6 (1954) 214-35 (364), delineates eight separate treatises supposedly woven together in *EN*. In "Diorthoseis eis ta keimena tou Aristotelous," *Platon* 7 (1955) 85-101 (364a), D. argues that the title of *EN* was *Pros Nikomachon*; that "ethics" in our sense is a post-Aristotelian conception; and would delete various passages in which *éthiké* is used in a "Stoic" sense as well as cross-references to *Ethika*.

The Mean: 124ff. Aristotle's doctrine that the mean is what seems so to the wise man conceals an important premise, as is shown by M. Greene, "An Implied Premise in Aristotle's *Ethics*," *Ethics* 56 (1945-6) 131-5 (365): viz., that the many agree who the wisest are. W. Jaeger, "Aristotle's Use of Medicine as Model of Method in His Ethics," *JHS* 77 (1957) 54-61 (365a), collects the references to medicine in *EN* to show that Aristotle based the methodology of his ethics (e.g., the Mean) on that

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of medicine. He took this parallel from Plato, but refined on it and turned it in a new direction.

Magnanimity: 174 traces the concept through *Post. An.*, *EE*, and *EN*. H. J. Mette, "Die grosse Gefahr," *H* 80 (1952) 409-19 (366), examines the background of Aristotle's characterization of the *megalopsycbos* as *philokindynos*.

Cf. 100 and 114.

#### Specific passages:

1: C. J. de Vogel, "Quelques remarques à propos du premier chapitre de l'Ethique de Nicomaque," *Autour d'Aristote*, pp. 307-23 (367), corrects the Joachim-Rees (363) interpretation.

5: A. R. W. Harrison, "Aristotle's Nicomachean Ethics Book V, and the Law of Athens," *JHS* 77 (1957) 42-7 (367a), argues against Joachim that Aristotle's concept of justice is not based closely on Athenian law.

1129a-b33: thoroughly analyzed and examined in the light of Pythagorean doctrine by J. Soudek, "Aristotle's Theory of Exchange," *Proc Am Philos Soc* 96 (1952) 45-75 (368). S. finds that Aristotle anticipated Jevons.

6 and 7: D. J. Allan, "The Practical Syllogism," *Autour d'Aristote*, pp. 325-40 (369), discusses Aristotle's account of the origin of moral principles in *EN*, *De motu an.* 6, 7, and *De an.* 3. 434a16-21. Short version: 311.

7.3: 90.

#### 22. Politics

There is a new Oxford Classical Text (1957) by W. D. Ross (370).

English translation: Sir E. Barker's translation with elaborate introduction, notes and appendices, Oxford, 1946 (370a), is excellent. Abridged edition, 1948.

Development of political theory: W. Theiler, "Bau und Zeit der aristotelischen Politik," *MH* 9 (1952) 65-78 (371). The subject deserves a more elaborate and careful treatment.

Concepts: 147, 222.

#### Specific passages:

1: E. Braun, "Zur Aufbau der Oekonomik," *JOeAI* 42 (1955) 117-35 (371a).

1, *pysis*: 140.

2. 1261a27: A. Jannone, "Sull' interpretazione d'un passo di Aristotele," *GIF* 6 (1953) 149-51 (372), emends *pleion* to *plion*, without convincing D. Ferrante, "Per una migliore interpretazione di un passo di Aristotele," *Paideia* 9 (1954) 292f. (373).

2. 1268a: 79.

2. 1271b20-2b23; edited and annotated by B. Laourdas, "Hē Krétiκē Politeia' tou Aristotelous," *Krétika Chronika* 2 (1948) 387-415 (374).

2. 12: 226

3. 1284a3ff., etc.: E. Braun, "Zu einem Zusammenhang zwischen dem III. und dem VII. Buch der Politika des Aristoteles," *JOeAI* 41 (1954) Beibl. 170f. (375), expands 371.

4. 1296b38-40: P. Andrews, "Aristotle, *Pol.* . . .," *CR*, N. S., 2 (1952) 141-4 (376), identifies the "one man" as Hermias of Atarneus.

4. 1300a9ff.: 229.

5: 104. — F. Kort, "The Quantification of Aristotle's Theory of Revolution," *Am Pol Sci Rev* 46 (1952) 486-93 (377), shows how Aristotle's theory exemplifies the Pareto-Davis theory of income distribution and political disturbances.

5. 1316a4-9: A new and impressive interpretation of Plato's "nuptial number" (*Rep.* 8.546bc) and Aristotle's reference to it is given by M. Denninger, "L'éénigme du Nombre de Platon et la loi des dispositifs de M. Diès," *REG* 68 (1955) 38-76 (377a).

5. 1316a29: P. Maas, "How Antileon's Tyranny Ended," *CR*, N. S., 6 (1956) 200 (377b).

7 and 8: E. Koller, "Musae und musiche Paideia . . ." *MH* 13 (1956) 1-37 and 94-124 (378), maintains that Aristotle is not opposing Plato, but builds on the *Laws*. Misinterprets Plato.

7. 1330b21-31: J. D. Kontes, "Hē eutomas diathesis eis ton Hippodameion topon," *AE* 92-3 (1953-4) 255-67 (378a), carefully examines the meanings of *diatthesis*, *eutomas*, *systadas ampelon*, *xystas* and related terms.

#### 23. Rhetoric

Text and Spanish translation: A. Tovar, *Aristóteles: La Retórica*, Madrid, 1953 (379). T. justifies some of his readings in "Notas críticas a la *Retórica de Aristóteles*," *Emerita* 22 (1954) 1-34 (380).

References to *pathē* are collected in a superficial way by G. Daneau, O.M.I., *Les passions dans la Rhétorique d'Aristote*, Ottawa, 1948 (381).

Enthymene: 41.

#### Specific passages:

1. 1354-6: W. M. A. Grimaldi, S. J., "A Note on the *PISTEIS* in Aristotle's *Rhet.*," 1354-56, *AJPb* 78 (1957) 188-92 (381a), distinguishes three senses of *pistis*; identifies *pistis* as source material with *ethos*, *pathos* and *pragma*; *pistis* as mode of demonstration with both *enthymeme* and *paradeigma*, so that *enthymeme* is not the third *pistis*; and clears up various problems that arose from the traditional interpretation.

3. 1406b14-19, etc.: T. G. Rosenmeyer, "Gorgias, Aeschylus and Apate," *AJPb* 76 (1955) 225-60 (382), esp. p. 225f., 235-8.

3. 1411a31ff.: M. Pohlenz, "Zu den attischen Reden auf die Gefallenen," *SO* 26 (1948) 46-74 (383), finds the text not corrupt and compares with *logoi epitapbioi*.

3. 1417b12-20: emended by L. A. MacKay in *AJPb* 74 (1953) 281-6 (384).

#### "Metapoetics"

G. Bles, "Metapoetics," *G&R*, 2d ser., 2 (1955) 71 (385), is noteworthy both for its elegant Aristotelian style and for the fact that it fooled Marouzeau's excerptor.

\* \* \*

The study of Aristotle is not languishing. The considerably more than 385 items mentioned in this survey were selected from more than double that number published since 1945. Yet there are many

important jobs still to be undertaken: e.g., modern critical texts of many works; a study of the Arabic, Syriac, and Armenian versions and commentaries; a critical re-examination of the fragments, with a full commentary; and more work on the chronology of the biological, psychological and political theories. It is unfortunate that more students and scholars are not competent in both philosophy and Greek, for the Aristotelian harvest is plenteous.

## ADDENDA

The first draft of this Survey was completed on Sept. 17, 1957. Addenda coming to our attention since then have been inserted, as far as possible, in successive installments at galley stage. There remain the following items:

P. 57f.: Item 30 has now appeared in a new edition, to which the late Professor Lukasiewicz added some 70 pages on Aristotle's modal syllogistic, basing his examination on a new system of modal logic.

P. 59f., Sect. II.B. 3 (Psychology): Add C. van Boekel, M.S.C., *Katharsis: Een filologische reconstructie van de psychologie van Aristoteles omtrent het gevoelsleven* (Diss. Nijmegen), Utrecht, 1957. (Received too late for comment.)

P. 118, Sect. IV. G: F. van Steenberghe describes the first impact of Aristotle on Western Europe in *Aristotele in the West*, Louvain, 1955 (available from G. Lounz Books, N. Y. C.), a revision and expansion of an essay originally published in French in 1946, which seems scarcely to have been noticed outside the Continent. S. deals particularly with the effect of Aristotle on philosophical and theological studies at Oxford and Paris in the period 1200-1277, synthesizing many detailed studies of the period and pointing out many problems that still need investigation. In general, S., unlike some scholars, is not prone to see the influence of Aristotle everywhere.

From *L'Année Philologique* 27 (1956), received March 3, 1958, I note the following items, among others, none of which I have seen (references keyed to pages and sections of this survey):

P. 47, n.1: Bibliography: J. Dubois, "Bulletin d'histoire de la philosophie ancienne, V," *RSPB* 40 (1956) 264-96. G. Soleri, "Temi e problemi aristotelici in alcune recenti pubblicazioni," *RSC* 4 (1956) 124-44.

P. 48, Sect. I.B., item 9: Moraux is opposed by I. Düring, "Ariston or Hermippus," *C&M* 17 (1956) 11-21.

P. 57, Sect. II.B. 1. (Logic): G. Soleri, "Orientamenti della logica aristotelica," *RSC* 4 (1956) 228-56.

P. 69, Sect. II.B. 9. (Law): P. Trude, "Der Begriff der Gerechtigkeit," *Neue kölnner rechtschweiss. Abb.* 3, Berlin, 1955.

P. 96, Sect. III.B.: I. Düring, "Aristotle and Plato in the mid-fourth Century," *Eranos* 54 (1956) 109-120.

P. 96, Sect. III.C. (Anaxagoras): D. Tagliaferro, "La filosofia di Anassagora e le testimonianze aristoteliche," *AnnTriest* 7 (1953) 295-310.

P. 98, Sect. IV.D. (Neoplatonism): H. R. King, "Aristotle without Prima Matera," *JHI* 17 (1956) 370-89.

P. 160, Sect. VI. *ad init.*: F. Grayeff, "The Problem of the Genesis of Aristotle's Text," *Phronesis* 1 (1955-6) 105-122.

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### NEUTRONS AND POTSHERDS

In their article "Neutron Activation Study of Mediterranean Potsherds," *American Journal of Archaeology* 61 (1957) 35-41, Drs. E. V. Sayre and R. W. Dodson of the Brookhaven National Laboratory report on the possibility of applying the methods of such research to the study of archaeology. As Professor Dorothy Burr Thompson remarks in her foreword to the scientists' report, "the purpose of the investigation was to find an inexpensive, non-destructive way of determining the place of manufacture of terracotta objects," and thus to help solve a problem which has always been complex and puzzling.

The complexity has risen in part because the terracottas found by archaeologists may have been transported to some distance from the source of the clay of which they were made, and from the site of manufacture. While stylistic comparison may often determine the area of origin of such clay objects, it is sometimes obstructed by the fact that two regions may produce similar ware.

Specifically, the pioneering experiments of Drs. Sayre and Dodson were carried out to determine whether or not the place of origin of potsherds may be identified from radioactivity produced within them by neutron bombardment. Crucial in the investigation was the question whether the sherd's chemical composition, and especially the trace impurities which they contain, would be shown, by neutron activation, to correlate with the region of origin. The investigators conclude that, in the samples studied (such as figurines from Tarsus, and pot fragments of the early Roman Empire from Arezzo), the ratio of sodium to manganese activities (arrived at through measurement of emission of gamma rays) shows such a correlation; because of this, they believe that the method shows promise of being useful to the archaeologist. Especially encouraging is the fact that such analysis can be non-destructive to the

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object being studied; after the radiation (induced by exposure of from two to thirty seconds in the Brookhaven nuclear reactor) has decayed, the object returns essentially to its original condition.

These preliminary investigations, the scientists report, reveal that sherds from certain areas show characteristic patterns of impurity, and that it is possible, on the basis of these patterns, to distinguish a clay from one region from that of a different area. Certain obstacles remain: the clays in a certain region may not be sufficiently uniform, or they may be too similar to those in a different region to allow sure identification or distinction; differences in manufacturing methods may conceivably affect the impurity patterns, as may weathering. Further investigation is needed to assess the importance of these factors.

Be this as it may, the method offers real promise of becoming an important aid to the archaeologist. With the proper equipment, it is easy to apply the technique. Moreover, it may achieve great discriminatory power in measuring traces of low concentration which cannot be determined by the more conventional methods of analysis, chemical or spectrographic. According to the authors, additional investigations are being made. In spite of (or perhaps

because of) the scientific caution and seeming understatement which pervade the report, the amateur senses that, given further experiment, nuclear research may indeed become a highly significant weapon in the archaeologist's scholarly arsenal.

In addition to the general principles of their method of analysis, considerable technical detail is furnished by the authors. The teacher or student better versed in nuclear physics than the undersigned would do well to examine this fascinating study, which allies two disciplines often thought (and erroneously) to be quite alien to each other.

PRINCETON UNIVERSITY R. D. MURRAY, JR.

#### NEW AUDIOVISUAL MATERIALS

*The following listings are supplementary to the annual CW survey of new audiovisual materials, published this year in the November issue (CW 51 [1957-58] 6-19). Single items are classified according to the divisions adopted in that article.*

*Reviews appearing in this department are not to be regarded as critical evaluations, but rather as an attempt to give the prospective user an idea of the content and general character of the article reviewed.*

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Greeks (48 frames), A381-7 *The Roman Republic* (53 frames), A381-8 *The Roman Empire* (52 frames). Color. Society for Visual Education, 1345 Diversey Parkway, Chicago 14, Ill., 1957. \$23 for series, \$6.00 each.

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### LATIN IN WASHINGTON (STATE) SCHOOLS: A CORRECTION

In *The Classical World* of December 1957, pp. 60ff., Mr. R. T. O'Halloran, C.S.B., has an article "Classical Programs in American High Schools: A Survey" based on a thesis in which he studied the availability of Latin and Greek in the high schools of the forty-eight states. According to him, the State of Washington was the only one to reply to his questionnaire that there is almost no Latin taught on the high school level, the alleged reason being that Latin is considered obsolete.

For Mr. O'Halloran's readers the following information, which for the most part reflects conditions as they existed last year, may be of some interest. The information is on file with the Department of Classics at the University of Washington.

Two or more years of Latin are offered by at least 133 public high schools in the state. (There are roughly 300 high schools in Washington; those not offering Latin are the small rural institutions.) Latin is also taught at 33 public junior high schools and at 23 private high schools. All high schools in the Seattle area offer at least two years of Latin. Greek is offered at two private high schools. Twenty-eight high schools have chapters of the Junior Classical League; some 200 delegates and members of the League attended the tenth annual State Convention at Bremerton in November last year. The national Treasurer of the League hails from Wenatchee, Wash.

The Department of Classics at the University of Washington offers annual freshman scholarships on the basis of a Latin contest conducted in the State high schools. In spite of the restrictive formalities associated with this test, 48 entrants from 23 high schools took it in 1957. I might mention that the Department receives a steady stream of undergradu-

ate majors from these high schools which Mr. O'Halloran's informant has so unjustly slighted.

The Teacher Service and Placement Bureau of the College of Education at this University informs me that of the 31 openings for Latin teachers in the State's high schools at the beginning of the academic year only 6 have been filled.

THOMAS G. ROSENMEYER

UNIVERSITY OF WASHINGTON

REVIEWS and BOOKS RECEIVED — tragic casualties all year of *CW*'s phenomenal expansion — will be resumed in May. We have also had to postpone to May the balance of Prof. Lieberman's "College Classical Departments." Addenda for this article, as well as news items for late spring and summer events (through Oct. 1), can be accepted through April 22.—Ed.

### NOTES AND NEWS

Registrations for the *Western Maryland College Latin Workshop*, Westminster, Md., July 7-25, 1958 (cf. *CW* 51 [1957-58] 113, 176), had already reached 17, more than half the proposed maximum, by March 25, according to advice from Prof. W. R. Ridington, Director. Other teachers seriously considering attending are urgently advised to contact Prof. Ridington without delay.

The 1958 *Northeast Conference on the Teaching of Foreign Languages* will be held at Hotel Biltmore and Hunter College, New York City, April 18-19, 1958. For details write NCTFL, Room 923, Hunter College, New York 21, N.Y.

The general spring meeting of the *Classical Association of the Pacific Coast* will be held at the University of British Columbia, Vancouver, April 18-19, 1958. For further information, consult Miss Gail Ingle, Sec.-Treas., CAPS (No. Sect.), 4522 Brooklyn Ave., Seattle 5, Wash.

### C.A.A.S. NOMINATIONS, 1958-1959

The Nominating Committee appointed at the autumn meeting (cf. *CW* 51 [1957-58] 113), Prof. Peebles, chairman, reporting, announces the following slate to be voted upon at the spring meeting:

President, Prof. E. W. Miller, Univ. of Pittsburgh; Vice-Presidents, Miss C. Eileen Donoghue, Bloomfield (N.J.) H.S.; Prof. E. Adelaide Hahn, Hunter Coll.; Sec.-Treas., Prof. F. G. Stockin, Houghton Coll.; Sec. for Dist. of Publications, Prof. L. H. Feldman, Yeshiva Univ. — Regional Representatives: Delaware: Miss Frances L. Baird, Friends School, Wilmington; District of Columbia: Miss M. Corinne Rosebrook, Friends School; Maryland: Prof. W. R. Ridington, Western Maryland Coll.; New Jersey: Sr. Helen Ruth O.P., Mt. St. Dominic Acad., Caldwell; Prof. Donald MacKenzie, Princeton Univ.; New York: Mr. H. N. Wilcox, Polytechnic Prep. Country Day School, Brooklyn; Bro. Charles Henry, F.S.C., c/o St. Cecilia's School, Brooklyn; Dr. R. E. Marcellino, Holliswood, L.I.; Pennsylvania: Miss Miriam Cokely, Punxsutawney H.S.; Miss Elizabeth White, Bala Cynwyd J.H.S.; Prof. J. A. Maurer, Lehigh Univ. — Editor: Prof. E. A. Robinson, Fordham Univ.; Repr. on Council of ACL: Prof. F. G. Stockin, Houghton Coll.; Editor for Atl. States, Edit. Board, CJ: Prof. F. B. Krauss, Pennsylvania State Univ.

Nominations from the floor will also be entertained.

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